l: Kroeber E-5 (1901) 1908
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Doctors were paid a horse or more for their services. Sometimes several, in turn, doctored a patient, each one blaming those that had failed before. Often they laid the sickness to spirits, or to other doctors. This last occurred especially if in their sucking they extracted human finger-nails or similar objects. In such a case the doctor got his patient to sleep. The patient might then in his dream see the person that had made him sick, and on awaking would denounce him. If the sick man died, his relatives might kill the doctor whom he had named as the cause of his sickness.

There were not so many women doctors as men. They appear not to have gone out to the mountains with the intention of acquiring supernatural power, but to have received guardian spirits when they were away from the camp, mourning.

The jugular and femoral arteries and the aorta were called ts'niinotanoudj' ("having no ears"), because, when severed, they did not heed any remedies.

In order to save the life of a sick relative, the joint of the little finger was sometimes cut off in sacrifice to the sun.

There were some medicine-men who, having had their fingers tied, then had their knees fastened together and their hands secured behind their back. After this they were wrapped in a robe and the robe was wound about with a rope. Then such a medicine-man called his spirit. When it appeared, he was loosened instantaneously, and the robe and the rope were thrown at the man that tied him.

Fig. 30 (50 1937). Doctor's Charm. Length, 22 cm.

A charm used by a doctor is shown in Fig. 30. It consists of a deer-tail with beaded base, and of two black feathers and a bunch of down feathers. All parts of the object are reddened. This piece was used to brush patients. At other times during the doctoring it was worn on the medicine-man's clothing.

A man unsuccessful in winning a woman's love sometimes fasted on a

8:Flannery E-5 (1940-1948)1960 NQ13 Gros Ventre NQ13

"My experience was by dreaming. One time before I was married—I must have been about eight years old—I was sleeping in a big lodge and a 'person' came and wakened me. He had a bag of medicines on his back. He came to me on four successive nights and laid out these medicines and told me what each was for. On the third of these nights there was a man lying there—he was just skin and bones. The 'person' who had awakened me told me: 'You could take all these medicines and you could cure people like that one lying there' [i.e., a person in the last extremity]. In my dream I would do everything he told me, manipulate my hands to draw out the sickness, and do everything. But I didn't want that power and would tell him so. Each morning too I would relate to my grandmother exactly what had happened in the night but she would try to hush me up, telling me: 'Don't say anything; don't tell anyone. You will be a great medicine woman.' But I didn't want that power. I didn't like it because when medicine people suck on the weak part of the sick person they have to swallow what they extract. I had decided I would rather be quiet and not do anything like that, or sacrifice my flesh, or things of that kind. Perhaps if it had come later I might have taken that power and become great."

Nevertheless when later in life she had other dreams indicating supernatural power, she likewise refused. She explained in regard to one of these experiences, for instance: "The one who awakened me this time had told me to face the rising sun and was showing me how to make a smudge from the moss that grows close on logs; but I told him. 'No. I would rather not have it.' Those who have power die too soon."

Incidentally, still in connection with curing, bleeding was an operation which was performed purely as a natural remedy for a person who felt dizzy or sluggish. Anyone could do it—no supernatural validation was needed. Other women described quite casually how it was done and discussed the various times they had actually performed the operation. Coming Daylight, however, insisted that while there was really nothing to such an operation, she could never bring herself to perform it, nor would she allow anyone else to bleed her; she could not stand the sight of blood.

The aversion to the sight of blood and to self-mutilation was evidently deep-seated and showed itself in a marked manner early in her life. On one occasion a close relative was very ill. In such a situation it was expected that every member of the family would rally around and do whatever he could toward the recovery. Among the things that fell within the scope of activity for female relatives was that of vowing to sacrifice something valuable, including perhaps the blood from one's arm or a finger-joint, if the person recovered. At this particular time, Coming Daylight was a young child, and her grandmother decided that it would be appropriate for the little girl to offer that her finger-tip be removed if the relative regained his health. When it was suggested to her, Coming Daylight refused, even though her grandmother took after her with a stick. She actually ran away and wandered alone, until two nights later the relative died and an uncle finally found her.

On another occasion in her early youth, too, she defied a convention connected with kinship by refusing to join in mourning for an uncle who had been killed in revenge for having instigated the murder of his brother's wife. When her grandmother upbraided Coming Daylight for not expressing grief in the traditional manner, the latter defied her by saying: "I am not going to cry for that man. I don't know why you are crying for him. I have worked for that woman and she has fed me, and has even given me meat to bring home to you. I heard